

AUGUST.

THE

MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul."—Matt. XVI., 26.

CANTERBURY, N. H.

1889.

THE MANIFESTO.

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The Manifesto.

VOL. XIX.

AUGUST, 1889.

No. 8.

HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. NO 2.

Origin of the Church.

SINCE the first preaching of the gospel in America, the Believers have had seven years of experience, and it was thought best to establish a Community. In the month of September, 1787 all who had accepted the faith were notified by the three united Elders, that those living in the vicinity of New Lebanon, if they so desired, could on application, be gathered into the Church.

Many of the Believers, who were able to so adjust their business and social relations as to warrant their change of residence, sought the privilege to become members of the new-formed family. As might be expected, a discrimination must be made, and those who were still in bondage to the world could not be received.

Unmarried persons and adults free from debt, or independent of all obligations to others were generally admitted, and also some of the children by the free consent of their parents.

The Elders considered it a sacred duty to exercise great care in the formation of this first Family, as upon this care depended much of their success.

Those who were not sound in the faith, or were not exemplary persons as well as those who were involved in debt or in bondage to their natural relations were not permitted to become members.

An order called a "family relation," distinct from the Church was also established, in which the members were not required to follow, so closely, the rules of the senior order. Before the close of the year 1787 the Church had a membership of more than one hundred persons.

Hezekiah Hammond, Jonathan Walker, David Darrow and others having consecrated their houses and lands, for the good of the Society, it made ample provision for the Believers for gardening, but not for farming. The limited number of dwellings, however, very poorly accommodated the many members who had entered the new home, but these privations were borne with patience till more buildings could be erected and more land purchased.

At the beginning of 1788, Elder Calvin Harlow and David Meacham went on a journey to visit the Believers in the several states, and left Elder Joseph Meacham to close the organizing of the Church, and to direct the affairs of those who lived in the vicinity of New Lebanon and Watervliet.

On their return they saw with pleasure the success that had attended the labors of Elder Joseph, and at once acknowledged him as their superior, and the proper person to stand as the director of the Society.

It also became evident to the people, by the gift of penetration and wisdom with which he was endowed, and the talent of ministration which he possessed, that he had a parental gift, and was thenceforth unanimously acknowledged and addressed as "Father" by the members of the Community.

By revelation, Father Joseph saw what should be the order of the Church of Christ.

It must be a united body, composed of men and women, and the members must be responsible to those who were appointed to be the directors. That an order of Ministry should preside over the whole Church, wherever they might be located, and that an order of Elders should be appointed in each of the several families, to be the directors in the spiritual management, and an order of Trustees, to take charge of the temporal interests, in buying and selling, and in the holding of the deeds of the real estate.

Every branch of the Zion of God must be under a directing influence, as vested in these several orders, and as the governing spirit was to be the consecration of soul and body to God, selfishness must be ignored and the government shared equally by the Brethren and Sisters.

It was also found necessary to establish a system of orders, rules or regulations, for the safe guidance, protection and harmony of all the members. Father Joseph saw the order of the

spiritual Kingdom, and the Christian union that should exist between the members, and make of men and women who embraced the faith, Sons and Daughters of God. The selfish relations which formed the life of the old inheritance, must be shaken off and left among the children of the world, and a new inheritance gained in the spiritual relations of Brother and Sister in the pure testimony of Christ.

It was on this foundation that Father Joseph established the Church, and in union with the body, an order of Ministry was formed as the leading authority. This order consisted of two Brethren and two Sisters.

Father, Joseph Meacham,
Abiatha Babbett,
Mother, Lucy Wright,
Ruth Landon.

During the year 1788, the Church at New Lebanon was organized and the several officers appointed to their respective places of trust. From this date a greater distinction was made between the spiritual and temporal departments, although a manifestation of union and consecrated interest governed the whole.

It now became necessary to provide more extended accommodations for the family, and a dwelling was soon in process of construction. The frame-work was raised on the 27th of August 1788. A large number of workmen were employed, who contributed their services gratuitously, and so rapidly was the work pushed forward that the family began to occupy it on the following Christmas. The progress this year consisted mostly in the gathering of the members, and in the arranging of the temporal affairs. The limited accommodations

subjected the family to much inconvenience, which with the plainness and scarcity of provisions, required of them much Christian kindness, and a large store of patience. The whole section of country for many miles around that of the Community, suffered more or less from the unfruitfulness of the season.

The Brethren and Sisters were so deeply absorbed in their work for God and for humanity, that they gave themselves but little rest from their daily labor.

In their religious devotions they manifested the same untiring zeal, and this with their testimony of the sharp sword against all the sins of the world, gave them but little time for anything else. They were learning that they must make a full consecration of soul and body to God, and for the blessing of his people. The year 1789 followed on very much as the one already recorded.

In 1790 the temporal duties of the family were more carefully adjusted and a system of order much better established.

Elder Calvin Harlow was appointed to take charge of the Society at Hancock, which Community was formed in the month of September. Sarah Harrison was also appointed to the Ministry. The other members of the order were selected from the Society at Hancock. As the formation of several Societies in New England was about to take place, the senior Minister for the Brethren, as well as for the Sisters was sent from the Society of New Lebanon, and the others were chosen from the place where the Community was formed.

In May 1791, Eleazar Rand and Hannah Kendall moved to Harvard, Mass., and in February 1792, Job Bish-

op and Hannah Goodrich moved to Canterbury. In Feb. 1793, John Barnes and Sarah Kendall were appointed to the Society at Alfred, Me.

The eight delegates were received as the parents in church relation and addressed as such in the Societies where they resided. In this way four Bishoprics were established, according to the order of the gospel church, all having secondary branches. For the maintenance of union, and to sustain a spiritual relation to the Central Church, these Ministers made it a rule to visit the Community at New Lebanon once or more each year.

THE COMING OF CHRIST.

NANCY G. DANFORTH.

"THEN shall they see the son of man coming in the clouds of heaven, with power and great glory." The clouds of heaven must be composed of something beside the murky vapors arising from the earth. Then where shall we seek the clouds of heaven? We read of "clouds of witnesses." "Ye are my witnesses if ye do whatsoever I command you." "Behold they come as clouds." From these and similar passages of Scripture, we learn that people are sometimes called clouds. Then why might not the clouds in which Christ should appear, be a people? Then there must be found a people watching and praying, ready to receive their King. More than a century ago there was a great shaking in the kingdom of antichrist, when the rottenness of all man-made creeds became apparent to many illuminated minds. Then was the cry heard, "What must I do to be

saved?" After severe struggle and mortification to a proud, haughty nature, their spirits became willing to accept deliverance on any terms; when, lo! in a secluded place, there appeared the glory of man, even a woman clothed with power from God, insomuch that it caused sinners to awake and fear in her presence, for by this power she was enabled to read their wicked lives and expose their hidden abominations. Herein was power. The great glory was manifested in mercy and tender compassion for the humble souls who willingly laid down their lives of sin at the altar of confession, showing their repentance by walking in "newness of life." This spirit has continued, with faithful souls, to the present day. Many can testify that He has come "in ten thousand of his saints." He has come in clouds of living witnesses, who stand daily at the altar witnessing the honesty of souls who come humbly, as before God, desiring a cleansing from all the "filthiness of the flesh" and the bondage of a corrupt inheritance. The lowly soul that seeks help in the order of God, or in presence of his appointed witnesses, never fails of receiving the blessing, which shows plainly that the Christ or Anointed Savior has appeared as truly in these last days as He was manifested in Jesus of Nazareth many years ago, and the work is as much out of sight of the worldly-wise as it was hidden from the Jews. Nevertheless it is a living fact known and understood by those who do the work.

Canterbury, N. H.

To sell the Christ within us
For thirty pieces paltry coin,
What glory can it win us
But leave us destitute, forlorn.—M. W.

LABOR AND FORETHOUGHT.

ALONZO G. HOLLISTER.

"And I saw a white horse and one sitting on him having a bow, and a crown was given to him, and he came out conquering, and that he might conquer." Rev. vi., 2.

WE have been told that a white horse signifies, in a spiritual sense, victory, gladness, and rejoicing. The bow is a symbol of forethought.

What is it that subdues circumstance, accident, tumult, and advances order on chaos? What accumulates and directs the world's capital, tunnels rivers and mountains, builds bridges, aqueducts, railroads, telegraphs, steamships, merchant vessels and freights them with produce? If not labor directed by forethought? What builds asylums for the unfortunate, schools, colleges, libraries, lecture halls, meeting-houses, light-houses, observatories, and furnishes each with needful supplies? What builds large manufactories and fills them with machinery that cheapens the necessities of life, and makes what are called the comforts of civilization? Labor and forethought till the ground and supply markets and storehouses with the necessities of life, feed, clothe and house the body, and parrying want and disaster, provide in cold climates against winter and old age.

People who are looking ahead, who feel responsible to provide against future contingencies, are the ones who lead in all progressive movements, govern in civilized society, and direct all organized, associated effort. The unreflecting masses, who are improvident and careless of the future, are justly servants, living from hand to mouth, because unwilling

to assume the higher responsibility and burden necessary to evolve prosperity and thrift by care and forethought. This class are incapable of governing, or of guiding the state, and if allowed to dictate affairs of state, would run society into barbarism, as partially exemplified in the mob rule of the French Revolution, and in the avowed sentiments and purposes of the Russian *Nihilists*.

Nevertheless, unwillingness on the part of the majority to exercise the controlling faculties of calculation and foresight can never justify avarice, oppression and extortion in those who do, for both justice and mutual benevolence hold that the party rendering the inferior service is entitled to compensation from the served, equivalent in kind to that in which itself is deficient, and where this is fairly and honorably rendered, there is no just cause for grievous complaint of the advantages either party reaps from the toil of the other.

As the bow sends forth the arrow that secures the prey, so forethought sends the world's labor and capital, (which represents and commands labor,) along the course of intelligent design, and wrests victory, gladness and rejoicing, from time, nature, circumstance and fate.

This principle or faculty, so potent in its application to earthly affairs, is indispensable to spiritual unfoldment, discipline and progress. It has been observed that "it is only by forethought, or by intently aiming at a specific end, to the attainment of which, lesser objects are regarded at best as subservient, that man endures with undiverted purpose." And as "Good associates only with the directing will and perma-

gent purpose," so also "It is only by a determinate course, pursued in a given direction, with reference to an attainable object, that the development of the will can be accomplished."

Hence the careful, and often prayerful exercise of forethought is necessary to the rule of reason over animal appetite and passion, and it is not likely that any sane person who can be persuaded to attentively contemplate the certain results of different lines of conduct, will voluntarily choose an evil course while the good is open before him, any more than he would with his eyes open in the day time, rush upon a deadly weapon, or into deep mire in preference to walking in a clear and clean way; or, more than the ordinary mind would choose poverty before wealth, or prefer hate to love, or misery to happiness, or bondage to freedom. For the inexorable law is, that every pleasure has its price, fixed and equal to all, without paying which, it cannot be enjoyed. And while one class of pleasures has to be paid for after enjoyment, in suffering, poverty and slavery, until the last farthing is exacted, the other class require prepayment, and constantly enrich, while they may be enjoyed with the largest liberty of the faculties exercised in procuring them. If we will meditate often on eternity, the accidents of this mortal life will less trouble us, and the thoughts drawn from thence will give us a spiritual strength that will carry us over many obstacles.

Mt. Lebanon, N. Y.

As, from the creedal and numerical point of view we are approaching religion's darkest hour, it is, from the progressive view, the dawn of a new day.—*G. B. A.*

"WHAT IS TRUTH?"

TRUTH in a qualified sense, may be considered as the reality of the Universe. There are a variety of Truths, which may be classified under the heads of Scientific, Moral, Theological and Spiritual: each and all in their diverse applications bearing upon human weal, and helping to furnish the real man and woman and make them efficient in good works.

The Moralist seeks Truth, the application of which will elevate man in his social relations and make him a better citizen, wiser, more just and honest in his dealings with his fellow man, temperate in all things, sober and considerate in word and action, neither giving nor taking offense; but reducing the beautiful theories which he has conceived to practice. i. e. to be governed by the law of right.

The Scientist, in his department of labor, probes the elements, searches the earth's interior, dives into the depths of the ocean, and scans the illimitable stellar regions to obtain knowledge and understanding of things hitherto hidden from mortal vision; thus educating the race to a truer conception of the Divine Architect. Without such knowledge we would have very crude and imperfect ideas of the earth under our feet, and of the heavens above us, and be correspondingly limited in the use and application of our faculties to the honor and glory of God, and to the benefit of ourselves and each other.

The Theologian who is honest and sincere in his search for truth in the religious field, and is prompted by noble sentiments and high aspirations to save immortal souls, will be blest in his ef-

orts to aid the progress of humanity. But in this broad field there is and has been a great diversity of opinions; many speculations and conflicting ideas arising many times from different organisms, being constitutionally diverse in modes of feeling, and the capacity to comprehend spiritual Truth, which is ever developing and revealing new forms of life and beauty through psychological forces. But oftener, because the vast majority fail to make right doing, the foundation or substratum and test of right thinking. Here we find some theological disputants forming Deities after their own modes of thought, constituted of parts and passions like themselves; and creating a Theology as contradictory as it is inconsistent, representing God as being at one time moved by love and then again by anger and jealousy, moods and tempers by which we would hardly be willing to own that we ourselves were governed.

If we judge Deity by our intuitive perception of the best qualities, and the revelation He has made of Himself in the noblest and most spiritually elevated human beings claiming to be his messengers, we must conclude that He and She are the perfect embodiment of Wisdom and Love in the broadest sense and most significant application of those terms.

The Father and Mother of the Universe of Mind. But to narrow the Infinite down to finite comprehension is impossible, and the finite mind forms many absurd and grotesque notions in attempting to grasp it.

Truths, like precious gems, lie scattered here and there to be gathered and appropriated by whomsoever found. Real religious spiritual Truth, which

flows from the deep emotional and devotional feelings of the soul, is superior to all other Truths; its province being to inspire, to energize, expand and elevate the character, and it is the grand center to which all other truths converge.

There is power in it, which few comparatively speaking, have as yet, ever conceived of; a power emanating from the throne of Deity! Who shall withstand its mighty influence? It will eventually progress mankind to the condition and position in the scale of being that they were created to occupy; lords of creation, ruling not by animal strength, but through *love*, which is the most potent force known in the realm of mind. It will subdue all opposing forces in its course of action till God shall be all in all from center to circumference, the Alpha and Omega. Blessed forevermore, shall be this power that permeates all things animate and rational!

To it we bow in reverence and filial love. With Truth for our motto we will move on to perfect victory; and love shall be one of our guiding stars in our progress home to God.

"Love is a fountain deep and pure,
Love will make us firm and sure,
Love will banish every wrong,
Love shall be our constant song.

Hail! all hail! the power of love,
Wafted from the spheres above,
Joining every heart in one,
Father, Mother, Daughter, Son.

May we ever keep in view,
How this love creates anew,
Every trusting, pleading soul,
Under its benign control.

It doth brighten as our sight,
Opens to catch new rays of light,
'Mid the changing scenes of life,
'Mid the conflicts and the strife.

Love shall ever be my theme;
Blessed power on which to lean;
And, on this consecrated spot,
This pledge I give, refuse it not."

Mt. Lebanon, N. Y.

GENTLE MANNERS.

HANNAH R. AGNEW.

INTO holiness and beauty,
Gentle manners lead the soul;
By their careful cultivation,
We reap blessings manifold.
Manners should be more than formal,
Systems of external rules;
They should represent the life—
Of every scholar in Christ's school.
Pure and peaceful, kind and loving,
Sons and daughters of the Lord;
Chastening every act and motive,
Wholly in good works absorbed.
Youthful friends, let gentle manners,
Give your lives their first impress;
Peacefully through life they'll lead you,
Bless you in the hour of death.
Gentle manners, so essential
To our happiness in life,
Cannot be too closely guarded—
Age to crown with glory rife.
Gentle manners, aid in giving
Grandeur to the youthful mind;
Beautifying their deportment,
And their language is refined.
And through all life's varied changes,
In our pilgrimage below,
Pleasantly they'll journey with us,
And intelligence bestow.
In acceptance of this treasure,
We have something always new;
Bearing peace to humble cottage,
Making every home more true.
Summer heat or chill of winter,
Changes not this gift so rare:
To possess it more than talents,
Wealth nor beauty can compare.
Gentle manners cultivated,
Form a base whereon to build
Future usefulness and honor;
And our hope in life fulfill.
E'en in walks among the lowly,
An agreeable address
Never fails to give us pleasure,
And produce a good effect.
In society well-ordered,
Gentle manners should abound;
And of language coarse and vulgar,
We should never hear the sound.

But alas! it sometimes happens,
Some who would be rather good,
Lose their balance and are saying
Many things they never should!
Then like the neglected garden,
Mind becomes the fruitful soil
For the growth of thorns and briers,
Poisonous plants and serpent's coil!
To eradicate this evil
From the active growing mind,
We must guard the soul immortal,
Heavenward keep the course inclined.
Thus, devoted to our duty
In God's love we shall prevail;
Moral principles increasing,
Gentle manners never fail.
Lovely plants be cultivating,
All obnoxious weeds destroy;
Our success be thus accomplished,
And our labors crowned with joy.
The apostle's words of wisdom,
We in loving memory keep:
Whatsoever a man soweth,
That also he'll surely reap.

Mt. Lebanon, N. Y.

LETTER FROM WILLIAM LEONARD
No. 3.

WE have often thought that our disappointments come not because such truths do not do their work in their season, but because human calculations upon them are not fulfilled and realized. When we see generations wasting away under the hand of time, we feel it. When our faith is called in question we often call up the recollection, that our parents in Eden peopled the world; Noah and his household, after great restrictions, started humanity again after the deluge.

Abraham received the promise to stand as father to the Jews, and God promised the Messiah through that line, and we almost hold our breath, startled, when we see how many times the people stood on the borders of utter destruc-

tion, but Jesus was born and with the twelve, overthrew Judaism and introduced the more advanced truths of Christianity.

Nineteen out of twenty would have predicted the overthrow of Christianity at the crucifixion before the destruction of Jerusalem. But it survived and triumphed, beautifully illustrating that instruments may be struck down but truth will run its course and clear the way for brighter truths. Succeeding witnesses kept the fire burning through the dark ages. Mother Ann and the Elders were called to leave nearly all they had preached to in England, and open the doctrine of the last resurrection in America, single-handed and alone. In such times we cling to faith as something unspeakably precious, leave the whole matter in the hands of a higher power and pass on to our duty.

We believe from evidence unquestionable that every mansion in heaven is dual in its order. From the parental ruling power, down through every grade of spirits, reasoning from what we see in created worlds, we must conclude that all are male and female either in God's order or out of it. If in order, they harmonize in all law and action allowed and practiced, which forms their heaven. If out of order, they form a hell of confusion fearful to contemplate.

We know comparatively nothing of what goes on in higher orders, how they harmonize or what in; but judging from the life and practice which God's law rules us into, we cannot believe that we shall again descend, to act over low scenes which we have risen out of, after we have by patient travel become elevated. In our present state we are

even in nature's order a spirit world, in the most rudimental condition which spirits can exist in. The natural world is like a wide-spread nursery, like starting plants, merely to begin human existences. An infant spirit is begotten in organized matter under the law in nature, if right, where the begetting ought to be done. God's law, and sound philosophy and rational progression rules it out of the spiritual order. We are clothed with matter to chain us to the earth, and formed with organs suitable to act in this our first work, till higher light reaches us. There low down in nature while begetting offspring, the harmonial relation ought to exist between the sexes and stamp itself upon their generations. But this harmony, however cordial, cannot raise the parties above the earth.

Adam and Eve started in the flesh; their race have for six thousand years continued in it, and should they exist here a million ages, unaided by a higher power they would never advance one step out of it. The Spiritualists received light, which taught them some things beyond a male God, male angels, and a heaven all in the masculine gender. Their revelations taught them male and female in Deity, and through all the heavenly orders. But as a people they were never called to separate flesh and spirit, or lust from a pure Christ-like love, and never attempted to do it. They prized the sensual enjoyments of the flesh beyond anything that nature or revelation ever gave them. In this state of mind, why should they not wish to daub and plaster the whole heavens over, with the same darling lusts which they all looked up to as their highest heaven and happiness. This

may be passed over by those who are dark and were never spiritually enlightened: but what kind of an excuse can any render who have learned better, know better and have practiced better, and have held up a more excellent testimony.

I have no doubt there are two classes of sinners. It stands confessed that there are ignorant sinners. Jesus recognizes them and says, "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin." Jesus patiently taught them and they would not obey. They were like counterfeit Christians in this day. Jesus recognizes such as wilful transgressors, and so do we. And what else are they?

When those who are young begin to mingle with older sinners, and they are invited into sin which they have been taught to shun, and they yield; do they do it ignorantly? When enticed and hired, and through a lively conscience, the well-remembered counsel of friends pleads with them to abstain and they heed it not, but pass on to destruction, how can it be said they are ignorant sinners? When an offender has sinned and suffered for the same offense many times over, and understands just what kind of anguish it will bring upon him, what insane reasoning can prompt any one to call such the sins of ignorance? Such a sinner, if candid, would laugh in your face, if you attempted to fix him up in so ridiculous a posture.

The time was, when secret sins could be committed in ignorance, but now in all moral and enlightened society, cause and effect are quite universally known. Still we find such sinners who disregard their best instruction when they know

much better. Strange ignorance this. Can the inebriate, who has many times set out to abstain from his cup, and as often been drawn back through extreme compunction of conscience be called ignorant in this matter? There are a host of political offenders and many wilful sinners that it would insult the common understanding to call ignorant offenders. But why pursue this matter farther, as it is in vain to illustrate, for their name is legion.

We are asked, "Is the millennium to be ushered in, by gradually enlightening mankind through and by the spirits of departed friends?" We doubt not there will be a gradual light, which will finally lead souls up to these very principles. We also believe that all this will be brought about by the direct agency of spirits, but they will undoubtedly be of that class, "Who (are regular) ministering spirits, sent forth to minister for those, who shall be (prepared to become) heirs of salvation."

When the Jews were God's chosen people, as soon as they began to produce prophets and mediums, to bring out revelations suited to the Hebrews, the same organizations were developed by other nations, showing a growth or enlargement of capacity in the whole human family. Moses, Aaron and others were peculiar mediums, perfectly adapted to their order, but they were nearly equalled by Jarnnes, Jambres and others, who withstood Moses before Pharaoh. Balaam consulted the same spirit who talked to the seers, and delivered his messages as truthfully and eloquently as Isaiah himself, but the Jew claimed and held the preeminence.

History tells of heathen oracles, whose Priests ministered at their own

altars, and brought down judgment or blessing on their own people and nation. Just before the great medium, Jesus, appeared on earth, the fires of inspiration were kindled through the whole hill country. This was not done in a corner. The angel commenced with Zachariah, and a sort of outside spiritualism spread like the prairie fires of the west, till John stood up the personification of God's word, to call thousands of Hebrew sinners to the banks of Jordan, to pass through the waters of repentance, and stand ready for the baptism of fire. This state of things was started under John, that when the Messiah came, he might exhibit gifts and power far in advance of things around him. He would thus prove that he was sent to lead them into the new and living way.

At the death of Jesus, the priesthood thought that the Christian power was killed. After the crucifixion, the fires of Christian inspiration on the day of Pentecost blazed out like a furnace, inspiring terror in the whole Levitical order. Paul's persecution set all Jerusalem in an agitation, and scattered the fire which Jesus kindled on earth, far out among the Gentiles. "The apostles (now) went everywhere preaching the gospel; and Philip went down to Samaria," to introduce Christian spiritualism among that people. Now if they had no knowledge of spirit manifestations, Philip's visit in that quarter would have turned out a blank. But they had taken the initiatory steps to receive the testimony. Philip preached Christ unto them. "And unclean spirits came out of many, and many taken with palsies and they that were lame were healed, and there was great joy in that city."

It appears that Simon Magus, a spirit medium on a low plane, had prepared them for this event. The Jews called him a sorcerer, and so they did all mediums who were not of the tribe of Levi, but the Samaritans considered him the connecting link between them and the spirit land. "For to him they gave heed from the least to the greatest, saying this man is the great power of God." If they looked up to him as the representative of the power of God to them, he was to them something above a sorcerer. When the people were baptized unto Christ, Simon was baptized also wondering to witness a power entirely beyond his own.

Peter stood in the first gift. When he came among them, Simon saw that by the laying on of hands, the people received something more than Philip could minister, and he showed out just what and where he was. Like the mediums of our period, he stood in power, and like them he wished to stand in more power. He wished to purchase Peter's gift, that he might have the best spiritual article in the market. Say what we may of this man, he was like many in these times; however low his state or manifestations, they prepared the way for the higher power under the apostles.

Through the dark ages one class of witnesses paved the way for another. The French Prophets introduced a spirit that opened a preparatory work for Mother Ann, and American revivals prepared a people for the opening of the gospel, East and West. We are taught that, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." Rev. x., 7. If the mystery

of God is to be finished, it will be by a revelation of gospel principles, delivered in the power of them. Then every religious movement that aids in bringing them to light, must be brought in by the operation of the true spirit, to help spread gospel truths in the earth.

Before and in the days of Jesus, mammon was the God of wealth among the Syrians. The rich were supposed to be the favorites of that Deity. The tribes were inclined to worship heathen Gods who invited to sensuality and riches. Jesus knowing this, instead of correcting the theory of the false, endeavored to point his followers to the true God. He well knew the difficulty of removing old prejudices, and let mammon stand where the Syrians had placed him.

His instructions were, that they could not worship a false, selfish God for gain, and the true God, of universal love and good-will at the same time. Jesus had to take men as he found them, and teach them what were proper objects of worship and what were not. Therefore, when he says that mammon could not be reverenced by the worshiper of the true God, he simply means that a Christian cannot set up wealth as a God, to idolize and worship and at the same time be consecrated and leveled down into the equalizing spirit of the gospel.

From your gospel brother,
WILLIAM LEONARD.

♦♦♦

We find throughout the world some practical men and women who are for consistency in religious theory. Such hold the balance between rank infidelity and wild superstition. Such, while viewing the religious controversies and persecutions of the past, have resolved to look rationally into the matter, and while they reject error and intolerance, still spare the precious truths of the gospel of purity and peace. C. D.

Correspondence.

RENO, NEV., MAY 14, 1889.

DEAR MATILDA:—Your letter bearing the tidings of the death of Peter Boyd was duly received. I had seen the notice in the "Star." He was a grand old man. In his death, the Society lost one of its ablest, most honest and true friends. Intellectually, as physically, he was a giant.

Only the opportunity was lacking, to have made him a power, in a greater field than the one in which his life was spent. He was almost born in the Society, with which he labored and devoted his life-work for three-fourths of a century. Integrity of character, honesty of purpose, fidelity to friends, were among his sterling qualities. Besides these, he had a strength of intellect, a power of comprehension, a will power that would have made him a leader in state or nation, had his ambition led him in that direction.

He educated himself, or was educated to keep within the pales of his belief, to stand aloof from the world, to honor his people, to be a leader among their leaders. He reached the climax of promotion. His counsels were honored, where those of his chosen belief were found. The Society being a little world to itself, he reached the topmost round of honor in it.

Among those with whom he lived, labored and achieved, he was a Napoleon in deeds, but unlike Napoleon he did not have to meet death an exile, his remains were not buried on other than his own lands; but his ashes will rest surrounded by those who lived and died in

the same cause, who were devotees to the same creed.

About thirty years ago I first met him, for more than twenty-five, I knew him well. He was not only kind, but friendly; he was sincerely, my friend. He accredited to me, honesty. He appreciated and was proud of my partial success, and was sadly sorrowful when my reverses came. I had hoped to have had the pleasure to receive his kindly welcome, to look into that strong conscientious face once more, to tell him of my trials, the battles I have made against adversity, the partial victories I have won. He is dead. The patient ear will listen no more; the encouraging smile is not to be seen; the words of advice and wisdom no longer fall from his lips. He has gone hence,—crossed the river. We too will soon follow. Old age is following us fast. Its infirmities are on our tracks.

I regret your sufferings, but hope the worst is over and that you will regain your strength. That was too sad about Eldress Louisa. Give her my sympathies. I trust she will be able to join you soon.

You will remember me to all my Shaker friends, and accept love from us three. Yours sincerely,

D. ALLEN.

ST. BARTHOLOMEW.

LUCY S. BOWERS.

O SUNNY France, within thy book of annals
We have read thy history, whose pages tell
Of many scenes, and deeds, and ways of life.
Of warlike tribes, when Clovis was thy king,
Who ruled thy infant monarchy with upraised

[sword.

And later days, when regal splendor
Glittered in thy gorgeous courts, and festal

[scenes

Kind Sister
Nations, England and Switzerland with others
Were horrified at that fierce massacre.
The tale has been rehearsed from sire to son,
And now, Geneva holds her days of prayer
And fasting, an anniversary time of sorrow
For the dead

In sorest grief warm-hearted
Scotland bowed her head, and Knox, her people's

Voice, exclaimed in language of prophetic
[nerves;

“Sentence has gone forth against that murderer

The King of France, and vengeance of high

[God

Will never be withdrawn from off his house.

His name shall be upheld in everlasting

Execration.”

But Spain and Italy, and Rome!

What destiny for those who in exultations

Full, so freely countenanced such infamy

As this? “These tidings are the greatest and

Most glorious that could have been received,

So wrote the king of Madrid to the soulless

Queen of France, the instigator of the crime.

‘Twas in the sorry days of 1793,

One cried,—when led up to the guillotine

To sacrifice a mortal life, whose only

Aim had been for human weal—“O Liberty!

What crimes have been committed in thy

[name?]

And in Religion's has the same been done.

And now we ask again, who can forgive?

What can atone for it in heaven or earth?—

There is above, a living God who in

His wisdom can give retribution meted

By the law of justice: according to the

Day and knowledge is received the balance

Of returns.

The king, upon whose infant

Hands rested the fearful weight of this grave

Tragedy, gave up his life an offering of

Conviction upon the altar of remorse.

O, let us learn by things long past and present,

To honor Christ thro' love and not thro' hate.

—Mt. Lebanon, N. Y.

Zeal and wisdom hand in hand
Success in life may well command.

—A. E. N.

COLLOQUY
between
PROCRASTINATION and ALACRITY.

EMELINE HART.

Procrastination.

“A SUBJECT to my mind was brought.”

Alacrity.

What can it be, pray tell.

P. Perhaps I might, but please, Will not
To-morrow do as well?

And I'm reminded of a task

I promised to complete

This very day! The time is past—
I'll finish it next week.

A. But what about that great event?

The word should come to-day.

P. “O please excuse, by me 'twas sent,
I went another way—and,

A. How could you fail to bring report
Since on it we rely.

P. I hardly know—presume I thought
‘Twould answer by and by.

A. What is this bustle all about,—

The messenger was sent

In time to put the fire out

And give to steam a vent!

P. Why let me tell you that instead
Of going right away,
I stopped to hear what some one said,
This came through my delay.

A. (aside)

And thus—excuses one by one,

Fetter the passive mind;

Till left of confidence and tone,

‘Tis aimless, weak and blind.

Unnumbered triumphs have been won
By promptness to an hour;

While quite as often, failures come

Through lack of this same power.

What agony filled Pilate's soul,

When learned his troops were late;

Just one day sealed beyond recall

Our loving Savior's fate!

We read of wars,
Of pestilence and famine: devastation,
Crime and woe: of learning, intellect,
Morality and power; of many people
Who have lived and died, and varied instan-
[ces
That seem to mark the centuries of a Nation.
But 'mong it all there is rehearsed a dreadful
Tale, more terrible perhaps than other wrongs
Committed, a fault, a sin, a woeful crime.
The only question is, who can forgive?
What can atone for it in heaven or earth?
It was the Massacre of St. Bartholomew.
Unto the conscience of thy children
Had God appeared, to work his will,
And each spirit aimed to be a loyal subject
In his cause, but man-made creeds and biased
Judgment, blinded by unconquered evils
Of the heart, gave rise to controversies
Which indeed unlocked the gates of hell.
* * * * *

The sky was dark above the wooded hills,
And vales, and hamlets rested in the quiet
Of serene repose.

The starry Virgin
Walked with noiseless tread above the rip-
[ning
Sheaves of harvest-time, and happy stillness
Left unborn all thoughts of ill.

But hark!
Mid'st dreamings all unfinished, thro' the si-
[lence,
Sounded out the peals of bells that echoed—
What? The joys of Celebration? that told
The coming of the anniversary whereon
Would be high homage done to greatly
Honored Saints? Not so. It was the knell
Of death, the solemn knell of death.

Deceased.
Not only one or two dear friends whom some
[one

Strongly loved, 'mid deep and aching grief,
But eighty thousand souls gave up the ghost,
Before the dismal sounds died out upon the
[air.

'Twas not a dreaded blighting pestilence,
Disease, nor accident that caused this havoc
Among human lives, but worse, far worse;
It was a brother's hand with treachery
Uplifted 'gainst a brother: foul plots con-
[ceived

And executed when the light of day
Was not, which made more infamous the deed

When but a tiny meager badge distinguished
The living from those who were ordained to
die.

The fiery flames of bondfires shot athwart
The gloomy sky, from hills that raised their
Verdant summits to the fræ, clear air of
[heaven,
And signaled but again the terrors
Of the impending fates.

Oh base and wicked
Heart! Oh cruel hands! that with the sword,
The pistol, spear and every deadly
Missile, and instrument of death, could thus
Deprive so many of the right to live;
And all beneath the folds of that fair cloak
Religion.

Could God once tolerate such crime?
Could it be else but fearful frenzy,
Stirred and heated by the burning passions
Of a truly unconverted mind? Could Jesus
Have walked the frightful streets afloat with
[human blood
And not be weighed with grief at the sad
Mistakes of man? Could saints whom many
Worshiped have listened to the groans and
[crying

Of terror-stricken ones, and not with words
Of stern rebuke, condemned the falacy
Of such a faith, by no means born of Christ,
Our Guide and Helper? but was in truth an
Enmity, wreaked by one upon another.

Whole towns were left as lifeless as the
Palid corpses strewn along the streets.
Friends, neighbors, kindred, innocents all
[gone
Together to a world where mortal fear goes
[not.
From Sabbath unto Sabbath, seven whole
[days

Did these feigned Christians stalk the land
More merciless than fiends, and woe to every
Protestant who dared to do as conscience bid
And serve his God according to his light.

Brave souls there were, who heard the king's
[command
Imperative, but shrunk from stains of guiltless
Blood, and saved in sympathy whom they
[could.

The deed of death was done, nor was that all.
Strong condemnation rose in living words
From countless millions, the sound of which
Will echo through the ages yet to come.

And thus in every age, we read
Of accidents occurred;
Where nothing would success impede,
Save duties left, deferred.

O thief of Time! and Fortune too,
Of blighted hopes the cause;
So purposeless and so untrue
Averse to Nature's laws.

We've tried your schemes, they're
false and weak,
Have known them through and
through,

From the experience they teach,
Will wisely say, adieu.

As in the Heavens, so on Earth,
One perfect law prevails.

From seed-time, springs the harvest
growth,

The sequence never fails.

Let me entreat that you henceforth
To duty's call be true;
And learn one lesson of great worth,
In this short interview.

Alfred, Me.

[Contributed by Emma J. Thayer.]

THE FAITH I WANT.

Grant me a faith, I pray Thee, Father—
It must be gift divine—

That will not weaken, but the rather
Grow stronger as it bears each destined cross
Grow richer as it meets with seeming loss.

O may such faith be mine!

I want a faith that will not falter
When deepest shadows fall;

That changing seasons cannot alter,
That 'mid the wildest tempest dwells in peace,
With calmness waits the raging storm's sur-
[cease,

And sings its way through all.

I want a faith that, ever resting
On God alone for strength,
May shock of battle boldly breasting
Fear not the force of e'en unnumbered foes,

But fight till their retreating ranks disclose
The victory won at length.

I want a faith which, when kept waiting
For gifts it seeks in prayer,
May, by its own anticipating,
Though human reason deems the hope in vain,
Possess the joy it covets, nor complain,
Though God may long forbear.

I want a faith whose steady lustre
Shall shed its cheering rays
Where sorrows do most thickly cluster;
Whose shining radiance will the brighter grow
As earthly tapers lose their feeble glow,
And life seems lost in maze.

I want a faith that will not shiver
When death says, "Come to God;"
But dauntless meet the parting river,
Defiance bid to Jordan's rolling tide,
With one bold stroke its current turn aside
And then go home dry shod.

Selected.

WHEN souls in Christian society feed
so profusely upon the faults of society
that it becomes so vile in their sight,
there is little to approve and bless, they
become so blind to their own errors, they
are often more faulty than those whom
they censure; and their soul's food is so
innutritious and poisonous they must,
eventually, starve to death, or die of
poison, spiritually, unless they change diet.

A persistent and continued neglect to
labor for the interest and welfare of
souls, ultimates in a selfishness so nar-
row, that, having no souls whom they
have nurtured and blest, whose grati-
tude would cause them to return bless-
ings for blessings received, and love for
love bestowed, they must, eventually,
be left severely alone, in their own nar-
row cell of poverty, to die, spiritually,
for want of support.—G. B. Avery.

"No man is hurt but by himself."

THE MANIFESTO.

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THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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Editorial.

EVERY ray of divine light that enters the soul is a witness of God's love to man. As this love is boundless, including all the gifts and graces of the spirit, it must remain infinite in its manifestations and quite beyond our ability to surround it. On every hand we witness the wonderful work of an over-ruling Providence, which serves to inspire the mind with reverence, thankfulness and with thoughtful care for the unnumbered blessings that are vouchsafed to man as well as to "the earth and all that therein is."

Among the rays of light we find the gospel of the kingdom of Christ which shall be preached in all the world. It has come to us as a revelation of God, as a harbinger of peace, and as a gift

of good news. In its ministration it gives grace to the humble and a divine blessing to the pure in heart. It becomes the power of the resurrection and all who accept it are made alive. God's love is our spiritual armor, and those who are clad in the whole armor of God have nothing to fear while engaged in obedience to the call of the divine Teacher. Even the fiery darts of Satan can do no harm.

A growing confidence awakens in the soul, and every duty is accepted as an inspiration from on high. Beautiful examples of unshaken confidence are written on the pages of history where men and women have dared to do right.

When God is for us, who can be against us? Neither the depths of the Red Sea nor the floods of Jordan could form a barrier against a pleasant and safe march to the shore nearest to the promised land.

"Though thou walkest through the waters I will be with thee, and through the fire it shall not burn thee."

God's love was beautifully illustrated when Jesus called the attention of the Jews to the fact that God was no respecter of persons in his distribution of the common blessings to man. The Jews claimed that God had prospered them as a people in a marked degree over that of all other nations. He had taught them to love their friends and to hate their enemies. He had permitted them to walk through the sea as one would walk on dry land, had rained manna down from heaven, and with this had fed their nation during forty years.

Other wonderful and miraculous

things had been brought about as a special favor to their name and nation, and warranted them in making the assertion that God loved them as a nation, and as a special mark of favor, hated their enemies.

Jesus, however, did not hesitate to spread before them a system of religious life, much more in accordance with the rights and the privileges that should belong to our common humanity. He urged them to love their enemies that they might be known as the children of God, "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

God's bountiful goodness is profered to every one, in every nation upon the earth, and none can say that the distribution is wanting in wisdom or remains unappreciated. If we are made able to accept of these treasures with a pure and thankful heart, we may rest assured of the influence that will rule in our own mind, but we may not be at liberty to judge the depth of appreciation that is in the heart of another.

The keeping of God's love is the fulfilling of the whole law. It stimulates us to active works of kindness, of mercy and of forgiveness, and gives to its possessor a power to bear the cross of Christ and to live a life consecrated to God and to his people.

TURN straight away
From seeming wrong,
And thus you shun
temptation;
None are too gracious,
Or too strong,
To need this wise

precaution.—*M. W.*

Sanitary.

WASH YOUR HANDS.

SURGEONS understand how readily disease may be carried by the hands, and under favorable circumstances, communicated to others, particularly, certain specific diseases. In referring to the subject of unclean hands, the *Sanitary Era* says that cases of infection, that could be accounted for in no other way, have been explained by the fingers as a vehicle. In handling money, especially of paper, door knobs, banisters, carstraps, and a hundred things that every one must frequently touch, there are chances, innumerable, of picking up germs of typhoid, scarlatina, diphtheria, smallpox, &c. Yet some persons actually put such things in their mouths, if not too large! Before eating, or touching that which is to be eaten, the hands should be immediately and scrupulously washed. We hear much about general cleanliness as "next to godliness." It may be added that here, in particular, it is also ahead of health and safety. The Jews made no mistake in that "except they washed, they ate not." It was a sanitary ordinance as well as an ordinance of decency.—*Sanitary Volunteer.*

TREATMENT OF FOREIGN BODIES IN THE STOMACH.

A METHOD of treatment for foreign bodies in the stomach, which appears to be generally known and practiced with almost uniform success in both England and the Continent, consists in the administration simply of large amounts of potatoes, to which the diet should be restricted. It is stated by Professor Cameron, of Glasgow, that this plan, which, so far as we know, is almost unknown in this country, originated with the London pickpockets, whose custom it is to immediately swallow small articles of jewelry acquired in the pursuit of their profession, and then depend on their recovery through the evacuation which follows the abundant use of the potato diet. Several cases are on rec-

ord where this method has proved eminently successful. Thus, Dr. Salzer (*Deutsche Medizinal Zeitung* for January 24, 1889) reports the case of a child who had swallowed a brass weight of three hundred grains in September, 1887, and in whom the physician was on the point of performing gastrotomy. According to Dr. Salzer's advice the child was put in bed, kept on his right side, so as to facilitate the passage through the pylorus, and then fed with as much potato, prepared in different methods to stimulate the appetite, as he could be persuaded to take. In five days the foreign body was evacuated in the faeces. He also refers to a case of a patient who had swallowed a set of artificial teeth, and another who had swallowed a breast pin one and a half inches in diameter, in both of which cases the foreign bodies were removed without difficulty.

At the meeting of the Society of Physicians in Vienna, at which the above cases were reported, the discussion which they stimulated led to the report of several other cases, one especially, by Hochenegg, which is especially remarkable in that it dealt with the case of a young carpenter, who, in 1884, swallowed a long nail, which was removed by gastrotomy. Two years later the patient was so unfortunate as to swallow a second nail similar in all respects to the first. The potato cure was employed, and the nail was secured after nine days. In the *Deutsche Medizinal Zeitung* for March 11, 1889, Dr. Deichmuller refers to a case of a young girl, ten years of age, who had accidentally swallowed a pin. Pain was complained of under the breastbone, and Dr. Deichmuller, acting on the suggestion acquired through the report of the above cases, restricted the patient to the potato diet. Very shortly afterward the pain disappeared from the chest and was felt in the stomach. Six days later it appeared in the right inguinal region; two days subsequently, having increased in severity, it was felt in the left inguinal region, while in the evening of this day the foreign body was evacuated with the faeces.

It is hardly necessary for us to call attention to the principles upon which this method is based. Potatoes, as is well known, are composed of nearly twenty per cent. of car-

bohydrates, eighty per cent. of the solids being starch and cellulose. On account of this large amount of carbohydrate, a great portion will resist the action of the digestive juices. The cellulose and other carbohydrates increasing greatly in volume from imbibition with water, lead to an accumulation of an immense amount of indigestible residue; consequently the intestinal tube is, throughout the entire time of the administration of this food, filled with large masses of non-absorbable matter. The folds of the intestine become obliterated, and fixation of the foreign body in the intestinal tube is thus avoided. It seems that from five to nine days, or even longer, are required for the evacuation of the foreign body, and in every case which does not seem desperate, a trial of this simple plan of treatment should precede resort to gastrotomy. In fact, at the recent meeting of the Vienna Medical College, Prof. Billroth said that since the introduction of this procedure, gastrotomy for foreign bodies should become an obsolete operation.—*Therapeutic Gazette*.

WHAT A WORLD.

"THE best general statistical work is Daniel's *Lehrbuch der Geographie*. Of this the 64th edition has recently appeared, which contains some interesting statements and figures. According to these the inhabitants of the world are about 1,435,000,000. There are 3,064 distinct dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 432,000,000 adherents. The Roman Catholic Church numbers 208,000,000, the Greek, or Oriental Orthodox Church, 83,000,000; the Protestant Church, 123,000,000. Besides these, there are about 100 sects or smaller divisions claiming to be Christians, with 8,000,000 adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. These adherents of Islam are divided into three sects, the Sunites, the Shiites, and Wappabites, while there are about seventy smaller

Mohammedan sects. All other human beings are non-monotheistic or heathen, and embrace 875,000,000 souls. Among the heathen religions Brahminism is the most widely spread, and embraces about 138,000,000 adherents, and its younger offshoot, Buddhism, embraces 503,000,000. Other religions embrace 135,000,000 adherents. There are thus yet one thousand millions of souls who are not Christians.

And what is christendom doing about it? Well, Boston has in five years 1883-87 sent over 3,500,000 gallons of liquor to Africa to debauch, degrade, and d... the natives; has prosecuted and fined about a dozen men for preaching the gospel on Boston Common—has locked up three preachers in Charles street jail for the same crime; one of whom was sent there for a year, another of whom writes these lines. Is it not time for Christians to arise and shine!—*Good Way.*

HARD WORK AND LONG LIFE.—The writer of the following has been known to us as a vegetarian ever since 1842. He never had the appearance of great natural vigor, but possesses the faculty of Scottish tenacity and industry. He has been for many years the respected and beloved Elder of one of the Families at Shaker Station, Conn., and now writes: "I am sometimes surprised at the amount of business I perform and burden I bear at the age of 75 (on the 14th of April); I am credited with doing more work than any man I hire, and besides all that, it is small to the mental and spiritual burden I am under, for I am called to fill three offices: Farm Manager, Trustee and Elder of the Family."

OVER FIFTY YEARS' EXPÉRIENCE.—Elder F. W. Evans, Mt. Lebanon, N. Y., writes: "I am pleased to learn of the existence of such a society in the city where Wm. Penn established the first peace society. For over fifty years I have lived, whether at home or abroad a strict abstainer from food obtained by taking life. Am now 80 years of age."—*F. H. and Garden.*

◆◆◆
TRUTH can be blamed, but it can never be shamed.—*Saith.*

GIVING THE BEST.

LET us not be content with serving the Lord a little, with giving Him the odds and ends of life; the cold crumbs and broken fragments, as it were, that fall from life's table. Thousands of people are perfectly willing to be Christians if their discipleship will not interfere in the slightest degree with anything else that they wish to be or do. In fact their sole purpose seems to be to solve the problem how to grasp the world with one hand, and to keep hold of heaven with the other. They do not seem to care for any stars in their crown, for any sheaves in their garner. "A starless crown and a third-rate harp in heaven," they seem to say, "are good enough for me, if I can only keep from getting shut out forever." Such service is little better than no service. In fact, we are not sure that it is considered service at all. If we read our Lord's life correctly, He would not have allowed such people to count themselves among his disciples. If there was one thing about which He was emphatic, it was that if any one would be his disciple he must take up his cross. What sublime courage it was for a friendless young man, as He appeared to be, to turn away the rich young ruler from his standard, when his cause seemed to be in such desperate need of influence and wealth, simply because he lacked one thing—because he would not give up all for Christ! His demands are just as imperative now. He asks our all and our best, or nothing. He never makes a compromise with any soul, and that soul dreadfully deludes itself that thinks it can make a compromise with Christ, and gives Him anything less than all it is or hopes to be.—*The Good Way.*

◆◆◆ A HERESY CASE.

THERE was an interesting trial for heresy recently before the Winnebago District Convention of Congregational Ministers at Oshkosh, Wis. The person accused was the Rev. Edward H. Smith, and the charges were as follows:

1. "That Mr. Smith teaches that the Bible will perish with the using of it; that the

Word of God is in the Bible and not that the whole of the Bible is the Word of God; that the Bible contains historical and scientific errors.

2. That he holds that Christ, though of a high order of being, is yet a created being, created for the specific work of revealing God's love, and that Christ is not a being to be worshiped.

3. That he doesn't believe that the sufferings and death of Christ of itself made an atonement for the sins of mankind, or is a sufficient ground and procuring cause of forgiveness, but, on the contrary, that God pardons on the grounds of his essential love, and Jesus Christ is the revealer of that love.

4. That he doesn't believe in the eternity of future punishment in the popular sense: that souls will experience eternal loss, but not be eternally lost. That he does not believe in such a thing as eternal banishment from God, but that punishment is a reminder, preventive and restorative, both in this life and the life hereafter; that the end of punishment is to deter from sinning; that the future state is one of probation, and in it man doesn't get beyond God's operative love."

Mr. Smith admitted the substantial truth of the foregoing charges as regarded the statements of his opinions therein contained, and upon them submitted the question of his membership in the convention. A motion to dismiss the charges was lost. A motion to declare that Mr. Smith's views were not in harmony with the creed of the convention or the general consensus of belief among Congregationalists was carried. But a motion of expulsion, which was next made, failed to carry, and the result is that a minister whose views upon these important questions are greatly at variance from those of his brethren remains in full fellowship.—*Boston Journal*

—————
Teacher to the class. I have received a beautiful little paper, having many pictures, and nice stories, entitled "The Dumb Animals." Can any of you tell me what is a dumb animal?

Little Boy. A dumb animal is a person that don't talk.

FOR THE MANIFESTO.

TO LESSING'S NATHAN.

"*The genuine ring has probably been lost.*"
Nathan.

THE ring was never lost, no, Nathan, never!
Deep rests the jewel in the human breast,
And 'twill be born again to sparkle ever
With purest joys of heart by heaven blest.
No, Nathan, no, man's faith in God undying,
Shall prosper still all human speech defying.
In vain shall atheistic mind endeavor
To pluck this treasur'd jewel from our hearts,
To foster selfishness and curb forever
The feeling, that a holier life imparts.
But while we yearn for nobler things and
higher
No pow'r shall quench our soul's most
sacred fire.
In vain shall priests with thoughts sectarian
teeming
In pious frenzy strive to dim the light
Of God eternal; vain the craftiest scheming,
For reason still shall conquer in her might,
And while the stars shall gleam above us
nightly,
The lasting light of life shall glimmer brightly.
The ring was never lost, no, Nathan, never!
Deep rests the jewel on the human breast
And 'twill be born again to sparkle ever
With purest joys of heart by heaven blest,
No, Nathan, no, man's faith in God undying
Shall prosper still all human speech defying.
—FRED. GERHARD.

From the Bible Class.

"*The Lord shall rule over us.*"—
Judges viii, 23.

AFTER Gideon had delivered the children of Israel from the hand of the Midianites, they were inspired with great confidence in his ability as a Leader, and very naturally desired to do him some honor, and therefore said unto him,—"Rule thou over us, both thou and thy son and thy son's son."

Gideon who had won the victory by his strict obedience to the commands of God, refused to accept approbation or honor from

men and replied,—“The Lord shall rule over thee;” giving in this brief sentence the honor and glory to God who had given the victory. Do we remember why Moses failed to enter the Promised Land? Was it not because he took to himself the power and authority belonging only to God? It may be that Gideon had learned dependence upon God through the sad experience of those before him. How much respect arises in our minds toward those who manifest a humble dependence upon a superior power.

Jesus said at one time to those who doubted that he was the Messiah, “Though ye believe not me, believe the works.” Another example of recognizing the power of God, is found in Mother Ann’s dealings. To those who would kneel to her she would say, “Do not kneel to me, kneel to God, I am but your fellow servant.” We are all privileged as Christian Disciples, to achieve victories in the formation of a spiritual character. Let us remember in the battle, as in the victory, the words of the apostle, “God forbid that I glory save in the cross of Christ.”

Sarah F. Wilson.

Canterbury, N. H.

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FORGIVENESS.

PETER asked Jesus how often his brother should sin against him and he forgive him. Jesus answered until seventy times seven. It seems that Peter thought if he forgave his brother seven times, that was enough, but Jesus taught him, and the lesson teaches us, to forgive seventy times seven, which means we must forgive all our lives. When we forgive a person, we should not do it in the spirit that we will forgive him, if he will never do the wrong again, but forgive in the spirit that we are just as bad ourselves, only we did not happen to do the same thing that our neighbor did. If we have this spirit it will lead us to forgive aright. Alice Floyd, 12 yrs old.

Canterbury, N. H.

THINK, speak and act for God; and the needed strength to meet Life’s every emergency is thine. M. J. T.

Juvenile.

PROPER LANGUAGE.

DEAR CHILDREN:—Listen while I talk with you a few moments. Can any of you tell me what slang is? It is low vulgar language, often without sense in form of expression, although it conveys a meaning, coarse and base, which is generally understood by that class of persons who habitually use it; but it is never elevating to mind or morals. The English language abounds with choice words, which are capable of expressing the most beautiful thoughts and sentiments. We may judge of the refinement of people by the purity of their speech, which is an external symbol of thought and feeling. So if you would be chaste and cultivated, you must be very careful in speaking.

You need not employ ambiguous words on any occasion; I mean those of uncertain or doubtful meaning; but simple, direct and truthful words that all can understand.

There is another habit in speaking much to be deprecated, and that is, extravagant and equivocal expressions. You strain the smaller occurrences to the proportions of awful, dreadful, terrible and shocking; when very, extremely or exceedingly would be much more appropriate; for if you use adjectives in the superlative degree for trifles, you will have no words to express great calamities or misfortunes.

Now I want you to think seriously on what has been said, and see how much improvement you can make the coming week, month and year. You can all help each other to speak nicely, by a gentle reminder when any one of you are in fault.

Your Friend, MARTHA J. ANDERSON.
Mt. Lebanon, N. Y.

◆◆◆
ENFIELD CONN., 1889.

DEAR CHILDREN:—“Watch and pray that ye enter not into temptation,” was the Savior’s wise command. Watch the stealthy approaches of the tempter. As the Adversary watches for opportunities to destroy your souls, so should you watch, and by heavenly

power, win victory. Watch for occasions of doing good; for storing durable riches; for all means of increasing your purity and happiness. Watchfulness will strengthen you where you would falter, encourage where you might fail. You cannot progress heavenward without constant watching. Watch well what you gather and scatter again. Watch in little things. "Avoid the appearance of evil," is advice worth taking. Shun little temptations and you will resist great ones. The danger of evil beginnings is often overlooked. Take them in time. It is far easier to follow the self-denying way than to retrace your steps after having swerved from it. But with every temptation there is a way of escape. The right path may be regained. Heed the counsel of the pure and wise and you will be saved from many wrong steps and much misery.

Watch! This is the secret of success in the Christian warfare. Watchfulness is wisdom. Be ever wise. Learn valuable lessons for the world to come. Rely on God's unchanging guidance. "Trust Him through the sunshine and the storm." Oh, the comfort that comes from this. The whole life of Jesus was constant watching and prayer. How worthy of imitation. Copy as much as you can of his holy character into your own lives. He loves the little ones who deny self and win victories in his cause, for He sees the love in the heart that prompts the action. Be not discouraged because you are little. May the sweetness of an approving conscience be yours. May your years be many and bright with virtue and truth. May your ways be ways of pleasantness and your paths paths of peace, is the earnest wish of

Your Brother,
DANIEL ORCUTT.

THE Catholics of New York City have \$30,000,000 invested in Institutions. 40,000 students in church, colleges and schools. Asylums and homes support 15,000 inmates. There are 75 Catholic Churches and 40 Chapels in New York City. The Catholic Church claims fully one half of the population of the city. So useful are the Sisters of Charity, that other denominations are con-

templating the establishment of orders of Sisters. Foundling children are under good care to the number of 15,000. They have secured homes for 4,000 children within ten years. In the city are forty convents. Aged men and women of sixty and more, are cared for regardless of creed by the little Sisters of the poor.—*Albany Eve. Journal.*

Rules for Pleasant lines.—1 book published a year ago, "The Five Talents of a Woman," gave the following rules for beauty of expression, which the writer of the book claimed was much more attractive than beauty of features:

- 1. Learn to govern yourselves and to be gentle and patient.
- 2. Guard your tempers, especially in seasons of ill-health, irritation, and trouble, and soften them by prayers and a sense of your own shortcomings and errors.
- 3. Never speak or act in anger until you have prayed over your words or acts.
- 4. Remember that, valuable as is the gift of speech, silence is often more valuable.
- 5. Do not expect too much from others, but forbear and forgive, as you desire forbearance and forgiveness yourself.
- 6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
- 7. Beware of the first disagreement.
- 8. Learn to speak in a gentle tone of voice.
- 9. Learn to say kind and pleasant things whenever opportunity offers.
- 10. Study the characters of each, and sympathize with all in their troubles, however small.
- 11. Do not neglect little things if they can effect the comfort of others in the smallest degree.
- 12. Avoid moods and fits and fits of sulkiness.
- 13. Learn to deny yourself and prefer others.
- 14. Beware of meddlers and tale-bearers.
- 15. Never charge a bad motive if a good one is conceivable.
- 16. Be gentle and firm with children."

Get atop of your troubles, and then they're half cured.—*L. M. Alcott.*

SPIRIT WORLD.

"BEHOLD, the kingdom of God is within you."—St. Luke, xvii., 21.

CANTERBURY, N. H.

1. Bright spir - it world, bright land of souls, Art thou a - bove the stars?
 2. O pil - grim list, look not a - far, Be - low nor yet a - bove;

Hast thou for me im - mor - tal joys, No grief or sigh that mars?
 The spir - it world is Truth and Light, Is Mer - cy, Peace and Love.

And will the friends who loved me here Still know me as I pass?
 And as these gifts thy life control Thou hast "Thy kingdom come,"

And shall I hear the welcome song Ring o'er the "Sea of glass?"
 E - ter - nal Life, en - during bliss, With kin - dred souls a home.

Books and Papers.

HALL'S JOURNAL OF HEALTH. July. Contents. Health Resorts; Health and Hell; Health without Medicine; Haste and Health; What drags the Life out of a Woman; The Jak Tree; Prevalence of Suicide; Ventilation; The Corset; Modern Indulgences; etc., etc. Office 206 Broadway, N. Y.

THE PHILADELPHIA MUSICAL JOURNAL. July. Contents: A King's Disguise; Operatic Biography; Rossini; Editorial; Feuilleton; Local Musical Notes; Educational Department; Neally Stevens and Liszt; The Tonic Sol-fa Method; The Violin; The Teacher; A Singer's Story; Players and Musicians; Reminiscences of Gottschalk. Published monthly, by Gould and Woolley, 1416 Chestnut St. Philadelphia, Pa.

THE TEACHER'S OUTLOOK, is a new work and No. 1. of Vol. 1. is before us filled with articles that are interesting and instructive to both Teachers and pupils. It is published by the Teacher's Publishing Co. of Des Moines, Iowa, and will be devoted to "Literature, Science, Health, Industrial and National Affairs."

The Magazine will contain a review of the Month, and present to its readers a fund of information that cannot be found in any other educational Journal. An essentially new feature in this work, will be to awaken an inspirational interest in the Teacher, in his high calling, and at the same time to place before him all the Literary questions that are receiving the attention of active minds.

For the outlook we may anticipate an extended circulation, as we wish for it the success of earnest labor.

Office 120 Fourth St. Des Moines, Iowa.

THE JOURNAL OF HYGEIO-THERAPY. July. Contents: Good Looking People; Health Hints; Human Culture; Unphysiological Foot Apparel; Living on Condensed Sunbeams; Anti-Vaccination; Hygiene vs. vaccines; Horticultural; Help for the Helpless; An appeal for Bath Rooms, etc., etc. Dr. T. V. Gifford & Co. Kokomo, Ind.

NOTE

What is probably the most important *pro* and *con* discussion that has ever appeared in print of the great question regarding religious instruction in the public schools is published in this week's issue of PUBLIC OPINION, of Washington, D. C. Cardinal Gibbons opens the controversy in a most remarkable paper. The other writers are ex-President Hill, of Harvard; Rev. Minot J. Savage, of Boston, and Prof. Wm. T. Harris, editor *The Journal of Speculative Philosophy*. PUBLIC OPINION has long since taken its rank among the great periodicals of America, and has added another good feature in opening its columns for original discussion of timely topics by leaders of the various lines of thought.

Deaths.

Amos Babbitt at Union Village, O., June 23, 1889. Age 83 yrs. 4 mo. and 6 days.

Br. Amos has been a worthy member of our Society from early childhood. C. C.

Mary Robbins, at Harvard, July 7, 1889. Age 88 yrs. 10 mo. and 10 days. Seventy-five years of active service in the Society, and fifty-three as family nurse.

To those who knew her whole consecrated, unselfish and devoted life, she needs no other eulogy. She is among the "many Daughters who have done virtuously" and excelled.

Physical disability—infirmity of age—seemed to heighten, rather than impair her desire for doing good. Her kindness and benevolence, like the rain and dew fell everywhere without discrimination. A life so well filled with diligence in business, and generous hospitality will have its merited reward—"treasures in heaven," in the hearts of those she loved; and whose love was reciprocal. E. M.

Henrietta Cook, at Harvard, July 10, 1889. Age 59 years.

A victim in the prison-house of physical disability; she was deprived of the active exercise of those rare talents with which nature had generously endowed her. Hence, her life was one of enforced, passive, rather than active goodness.

She has won the well-earned love and respect of all who knew her. No purer feet tread virtues path. E. M.

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